[redacted]
Must Remain in
Transcription Room

M 2053

Saturday August 21, 1971

Group IV

Westtown

MR. NYLAND: When I sit and wait a little bit, it's not because I sit and think, 'Now, what will I say?' Or make it more impressive, like [redacted] entrance, a stage entrance and so forth. It is very simple because I want to catch my breath. Because these mikes, you know, I always objected to it. Whenever there is any radio announcement and you hear the person's breath - I don't like it. Now after two minutes, of course, it's gone. But if I sit ~~also~~ for a ~~couple of~~ FEW minutes, it's also almost gone. I will talk first a little bit.

I think, it's probably ~~its~~ better. I still haven't made up my my mind about it. Sometimes one is good, sometimes the other. This has a special reason.

I dri~~nk~~ I drink to George Mobile. I haven't drunk very much to the bir-- birthdays of people in the last six months. We used to. And almost I would say it was a chore, to see that I they wouldn't forget anybody. And if for Saturday IF Sunday someone had his birthday on Wednesday, should (cont. Page 2)

I talk to about such a person on the Sunday before, or should I wait till Saturday? And then if I had forgotten it, there was it, there was a difficulty, because how can I--how could I explain my forgetfulness? And when I, when it is honest forgetfulness, not knowing, how can I blame the office? Because there are cards available, you know the people. We are a little bit like a (a?) Gestapo. All the different things that pertain to you are on a card. You didn't know that, maybe. Well, it (laughter) it isn't really true, because the card... We may start out every once in a while having the best of intentions, and then there are two or three cards and say, "no, file them away." And pretty soon of course the file is a little bit in decadance, and then I want to have someone: "Don't we know? Who? What? How come such and such a person? Where did he come (came) from? Did he really (Does?) - did he come from Boston?" "Was he - oh, no, he was from San Francisco." "No, get a (the?) card!" Well, then. "There is no card." So: "Didn't we make a card?" "Yes, maybe we did, maybe we didn't." And this is without any disparagement on the office. You know, it happens to everybody. And maybe just as well. Because then I can inquire, 'What really?' and then refresh my mind. I don't want to know too much about people. My sole interest is really that I am the right kind of a person to remind you. I don't want to say too much in any form of real criticism and quite definitely I don't want to be megative. There is a great difference between criticism and negativity. Criticism is to see facts as they are, as they are actually; that you can accept them in accordance with the facts you have available, and the motivations and the reasons for such facts. And then judging

them in relation to conditions, in which such a fact-- such facts became an experience for myself or for others, that I become critical about the misuse of energy for that kind of a purpose. But that does not mean I go over into a negative state. I become negative when the criticism is, in my opinion, unjustified, and that I feel that the action was not in conformity to what the person ought to have known, or that the conditions are such that I think they could have been changed. And then, being affected by the conditions as they are, and naturally, ~~after~~ in such ~~thus~~ being affected, having a resultant within myself, I could become negative, wishing that conditions had been different, without even necessarily blaming myself, or perhaps saying that I don't know all the ~~effects~~ facts and that even the criticalness ~~can~~ could remain as criticalness without going over into a state for which I really cannot become responsible any more. Then I am negative. How much we use negativity and how much a part it does play in our life if you can ~~stand~~ start to think about it, it's really quite stupendous. But it is a form of energy. And it is also, when it is expressed, even when it is a negativity, it is an indication of aliveness. You may call it going the wrong direction for two reasons: One is the effect on others, AND the other is the state of yourself. When I say critical, it is the result of that what I see, hoping that what I have seen is objective enough to form a critical opinion. And many times, when I don't have enough facts which are truthful, I fall into the state of negativity. The solution to negativity is not, not to express it. The solution is

to become critical. And for criticalness, in the sense of Work, I use the ability to accept the fact for whatever it is - first establishing the value. Then later, judging about the value in relation to the conditions in which such concepts appeared, and knowing a little bit about how perhaps it should be or even what I think ought to be, I can then be critical about the past. When I am negative, I try to become critical in the past, leading my negative state into the acceptance of the present. This is the way to counteract negativity. If I not do, don't express it, I create another psychological ill, and I'm just as negative in trying to avoid one or the other negativity. All of it remains completely unconscious. But when I make the attempt to become, from a negativity state, to have a critical attitude, I may then, by accumulating facts of a similar nature or of the same nature reach a certain state of the present for myself, in which I can accept all facts as they are. This is the solution to such negative states for myself, and because of that it is possible by means of Work to negate them and to come to states of realizations of an awareness, based on the Truth. I am now a little bit further away, and it seems as if I'm going astray, from what I started to say, about Birthdays. I want to drink to George Mobile. He is my friend. He is a person who has belonged for a long time to the group, who always has been, many times, in my mind. Always, maybe a little (to the ideas of some of you), in the background. But you see, it is exactly that what I mean. The value of a person is not judged by manifestations you are familiar with. Each person in his manifestations has characteristics which belong to his Essence. And when I drink to him, I drink to his essence as a human being, and I wish him not only a good year, I wish him

a good life; with understanding; with Work.

not If you want to join me in that, do that, for the sake of George.

triple space → What I said a little while ago - this question of acceptance, taking things as they are; to accept them, not necessarily in the first place for the value they are, only for the fact of existing. Like I must accept myself when I wish to Work, for what there is as aliveness in me, not knowing exactly if the manifestations of myself are right or wrong, because I have no measure. And your ordinary measures of ordinary life, I don't really want to apply. They don't lead to very much more than just ordinary life. And when one wants to have motivations for Work on oneself, one is not entirely anymore in ordinary life. But at the same time, you have to remember that when you wish to Work, you are in ordinary life - and you don't separate yourself out during the day. You keep on with your unconscious existence. You keep going. You are not going to appear in the midst of certain things that one is doing, that's like, say — physical work, all of a sudden coming up with a question about — "Now, what is the Law of Three?" It doesn't belong there. The same way as when you're in the midst of your ordinary life, not maybe necessarily physical work, but engaged professionally, you're not going to Work then. We make such mistakes. Whenever I listen to descriptions of efforts, why do you make it always so difficult? Why do you only recall the states in which you then may have a thought and that you then want to apply what you know when you cannot really do it? And

when you are fully engaged in that what is needed for you to maintain yourself in an ordinary existence, sometimes even for which you are paid, and not to introduce Work. Work, if introduced in the midst of activity, starts with such simple statements of oneself and conditions which you can handle. When you, yourself, wish to Work, make yourself an instrument that could become sensitive enough. If you want to really Work, it would be very well to drain, and really relax, and really prepare, and other times it is not right, that the thought is not going to do any justice to the attempt. Forego the kind of a pleasure of being able to say that you had the thought and you tried to Work in the wrong conditions. The conditions in ordinary life, when they are simple, are so plentiful, you don't have to wait until you are in the midst of hammering and sawing. You get up in the morning, don't you? And you have a chance, in the morning, at least for an hour, half an hour, to see yourself, to become acquainted with yourself, How you get out of bed. What is there, when you get out of bed, of you? What is it when you rub the sleep out of your eyes, that you walk, and put on some slippers or socks or go to the bath-room. Are you there? Do you make attempts? Why don't you tell about it, if you do? Why wait, till you get caught, and then all of a sudden there is a memory, or something, that reminds you. Why aren't you reminded a little earlier when the conditions are much more conducive? Appropriate, I call them sometimes, Because there is an appropriateness for the attempts of Work on yourself. Because what is involved in the wish to work? A growth, a process for freedom, a process which is based on the understanding of the

state in which you are, which you cannot tolerate, or at least you think that it ought to be more that what it is; that your unconsciousness is not the kind of state that you want to be in <u>all</u> the time; that your motivations are going to be based on the need and the necessity of wanting a change for the better, a change in the direction. I call it freedom, but quite definitely for more understanding about yourself. When I realize that I am woozy and confused, when I cannot think straight, when I'm nervous, when I'm too dark on my face, when I walk around with a frown on my forehead, when I am incapable, even, at times to crack a joke, or when I cannot be open to different people, something is a little bit wrong with me. That is one side. The other is that I think I know, and that I feel that I have something else that is more and worth more than what someone else has, and I have to give it to him or I feel entitled to talk about Work. I listen to your tapes. It's very interesting sometimes, because I sit and think then: What should I do now? Should I tell what I think, honestly. Is it wrong for me to tell? Am I wrong to think the way I think? Is it wrong for me to expect more than what you can give? It is necessary for me to accept you as you are and then, you might say, hope for the best? I'm perfectly willing to hope for the best. But I can't help trying to put you straight a little bit because I would like you to prevent experiences for yourself which are time consuming, very much the same as Work for oneself could act like a catalyzer in speeding up a process to regain, again one's own authority. And then, perhaps, a little indication here and there may be helpful to you, if it could be used as guidance, and not as

substitute. And that I don't want to be critical about you simply when I have to accept whatever it is that you do try, and with the best of your intentions. And I waver every once in a while: Should we stop such meetings or should we continue? Or should I give a kind of a task? Or what is it in me that I expect, really, that I would wish for very, very much? And it isn't there, and then I say, 'Who's at fault, really? Am I at fault? Should I continue to talk to you?' And also that is not right, because then you become dependent. I would like you to stand on your feet so that you can try. But have I any right even to think that you want to try? It's not that you're ignorant and that you don't know everything about Work, and of course it is necessary that when one works, that gradually maturity in Work could come, and you could not expect it to be there in a month, or even in a short while or ten thousand years. That I don't know what will happen to you, as far as you yourself are concerned, whatever your wish and your motivation is concerned and whatever you feel that you ought to do, and then what you are able to do — it remains your affair. What I would like is simply to hold up something as an ideal (to?) and encourage you, and to simply say, don't forget, work on yourself. The ideas, and how, and the method, is sufficiently clear. If it isn't, admit that it isn't. Go back to simple things. We call them sometimes "ABC"; sometimes reading, and sit and ponder; sometimes talk to yourself. I gave a task the other day: What does one know about Work for oneself? If you are interested in that, to really find out what it is when perhaps you may have to talk, like a nucleus would have to talk, But to find out for yourself what you are, in relation to work, and to try then to make statements. And

here we have a beautiful arrangement with a cassette. And you put it in front of you, and a mike, and you sit, you say now, I am going to tell this audience what I think Work is. You determine first, you kind of describe your audience. You say, I want to talk now to an audience of nurses in a hospital. I assume they are sufficiently interested. They are familiar with sickness, with death, also with ways and means of healing. I would like to see if there is that kind of sincerity. And now I would like to talk for five minutes, ten minutes, fifteen, half an hour, almost continuously, almost as if I hear questions and I answer imaginary questions with an imaginary answer. And I sit for that little microphone, for that length of time, talking about Work - my experience, maybe, or the ideas which I could formulate in a certain way, because I have an audience. # Then I want to use different words sometimes, and I change the audience in my mind and I say this time my audience is just a group of people, ordinary professional, or maybe businessmen, who are serious, forty, fifty years old, who have lived a little bit in life and who have found many things that were maybe not quite right, and perhaps have forgotten their religion, more or less, and at the same time there is a little bit of a spiritual development possible for them if I could ~~allow~~ arouse that kind of enthusiasm. And so I want to talk to them now and reach them in a certain way and use words that are applicable to their condition. # Then I change my audience again. It is like a panorama that I throw on a screen. And this time the audience is a scientific gathering. And each person there has had

a little research and they're interested in certain subjects - maybe physiology, maybe botany, maybe chemistry, maybe psychology even and I say what kind of words can I use in order to attract their attention because they are already perhaps a little further advanced intellectually, and maybe even they are on the road to ~~becomming~~ become a Hasnamuss. How can I arrest them? And what can I tell them that is of value to them also of a scientific nature - of what is man, as a machine; and what could he become capable of; and is there a possibility of growth, like there is a growth in any form of life when it becomes manifested? And such things that I want to say then to that little group. And maybe the next audience is artistic. I want to say something about creation. And about the different things that appear to me of value, which do not entirely exist. And telling them about Nature, and what is Nature, and what it can do, and where it stops and where creation could begin where Nature leaves off. And then, that Creation, in accordance with certain forms, of course; after all, I'm talking about ordinary art, I'm not talking as yet about Objectivity. But I want to reach an audience who has within it a desire for creation of something beautiful and aesthetically of value, not necessarily commercially applicable to the rest of the world, and not even hoping that they are interested in too much self-expression. I want to use certain words about creation, About that what is valuable for me, to create that what doesn't exist as yet, but if could it if it could be created, could be of help to me, to tell them what is this kind of art, for myself, which has nothing

to do, or very, very little, with what I call painting-with-a-brush or even sculpture or different things of an art form. It is kind of familiar. I want aliveness in the creation of myself. I don't want to paint a picture and hang it in a museum. I want it to be there so that I can take it with me and that I can say, "But it is alive, because it comes walking towards me from the wall." I want <u>that</u> kind of art to be talked about to a group of people who are open for the possibility of something existing which is not in existence, but which exists in their imagination, and a creation for them of an ideal man in relationship towards himself as being in balance and harmonious and sounding constantly musical notes, also as art, but not as a repetition of what someone else already has done, but his own life, which is then sounded in the spheres of heaven. Such things, you see. And maybe as the last, I select a different kind of an audience. I have a choice. I have a choice between little children with their openess and not as yet being spoiled. Or I have an audience which I believe is religious in the real sense for the admission that something exists of a higher nature, which appeals to them, and which partly perhaps has been expressed in their youth, and a little bit further by their experiences in ordinary life and gradually becoming a little bit more crystallized, or at least taking on some kind of a shape or form for them, so that they in their religion can consider that a conduct for themselves, and perhaps even worship that what they create, as an image. If I want to talk then about religion as a form of life, and the wish then for a further development of myself

in an inner capacity and not to be constantly distracted by what takes place in the outside world even if I am affected, that at times when I want to talk to such an audience that I close myself up in my own studio, I call it, my own ivory palace. And from there I emerge with statements about the sanctity of Life, and the beauty of the creation of the world and the impossibility of an understanding of infinite space. Then I won't talk nonsense about three dimensions of time and three dimensions of ordinary space. And I won't talk nonsense about quoting other people. I would leave them alone and hope that those who would listen could be encouraged to read about certain other things that are also helpful to them, but finally ending up in the one question: What happens to your self? What is it that will become of you when you die? What is there that may have been given to you as a task and a responsibility? And can you feel that such a responsibility has to be acknowledged? Or do you think that you just can continue to close your eyes and sleep and hope that the angels will wake you up when you die and that automatically you will go to heaven? Or whatever the other concepts are that are there, you ask them: Can you become like a child? Can you be actually able - will you be, if it is asked of you - to give - give away all the different forms of your own culture and your own liking, and your vanities, and the things that, of course, are in the way, and take off your clothes, and the cloak of perfectness, just forget it, and just Be, as you were, when you were born and started to learn

about the world around you. How is it possible that a child could be that beautiful at times in early life? And how is it possible, in God's name, that it gradually loses such marvelous qualities? When I say this, and I want to use it as a suggestion for a task for yourself, it applies very much to those who are nucleus members. And when I say perhaps we should stop Thursday evening, I may not be right in that. I do not really know what you want. I can listen to what comes out of a tape - maybe it is not entirely the truth. Maybe there is something else that you cannot say, you would like to say, but the surrounding is not right. Maybe the nucleus would like to have a little more time to answer the questions, and not just talk a little bit from the top of their head. You know, it is very difficult to judge about that, and when I say to you: What do you want? Do you want to continue with Thursday? It is there. It is open. You can have a meeting, but do you know what for? And if you do come, do you come for that reason? To learn? If during the week you don't think about Work, you will not think about Work at the meeting. If Work has not particularly any place in your daily life, at least for several times during the day that you are reminded about the possibility of wanting to grow, or a motivation for it, a realization for yourself, that not everything is just right and roses, roses, but that something ought to be done because you are harassed or you don't know what to do and you run from one side of the road to the other. And you really cannot be counted on, because you're not dependable enough. Or you talk too much. Or you're not

interested in the particular usage of your energy and you don't think too much as yet about trying to control it. It's all quite right where you are, that's where you are. Your level - that's your level. The level of the Barn is the level of the Barn - I have to accept it. I wish sometimes it were different, of course, but I cannot. I cannot force you. I don't want to force you. I want to wake you up to see what you are, and maybe to agree with me. And if you don't agree, then at least you start to think why you differ from what I am saying. So that you from your opinion about yourself, your life, and your wishes. Because the wish has to be based very definitely on something related to Gurdjieffian ideas. It has to be based on the wish to leave what you are in many ways because it is not right as yet. You have to have a little bit of a conscience, so that when you come to a meeting you are prepared to ask a question. I have suggested to Monday, to make a statement in the beginning of the meeting that there will only be discussions of Work attempts by the people in the group, and that the nucleus will only discuss an answer to such attempts of Work without falling into philosophy, without repeating what is Work, when it doesn't apply, without wanting to draw out a long sentance to fifteen thousand words, when two or three would be quite sufficient. So that the nucleus can learn how to answer and the group itself can stick to what is the idea of a group II. We want

to know. How can I Work? What can I do during the day? What is it when I am interested in my Work, now, at my stage of the game? What do you suggest that I could do in order to help it, to make it clearer to myself? What can you give me, as a suggestion, that I won't lose faith, that I will keep on going, that I can continue to pray for Work to be successful for me. That is a question. That could have an answer. You do this, or you do that, and no hullaballoo about, "Now, if you want to have a little 'I', and then this and that and then—Oh!, don't forget, impartiality, and you know, 'simultaneity', you know what that is? And then simultaneity—well, it's a little difficult—." Such things, you know—Keep them out of your meeting. Unless you have something really to say about them. And again on Thursday, What will you do next week, now, when you come? (WHO WILL COME?) Where is the interest of this group? Your little meetings—you can always say, "I have little meetings. Do you have them? Ask yourself tonight, what is the value of Work for you? Has it value? Do you know anything about it? That you could, as I said, explain to a little audience; or maybe to one or two friends; or (even) to yourself, when you look in the mirrop and you have an imaginary conversation with your inner life. Could you do that? Could you actually take some time of during the day, or in the evening, and sit quietly, and ponder, consider your life. Your life, I mean now, Not your ordinary existence. That's an entirely different question, you know. You have to consider that. Your ordinary existence—That means money, and poverty; That means

wishing to devote time to the Barn, and also, whenever any time is left, for your ordinary profession. Or maybe reversely, to spend time for your ordinary profession, and when time is left, for the Barn, or for meeting people, or for talking with them and maybe actually coming down to brass tacks. If there are any questions of that kind, to talk it over with each other. How do you really explain impartiality? What is really the the aim of a man - to fill himself with all kind of knowlege, even if it is Absolute? What good will it do him? Can he love his grandmother more, because he is Working on himself? Have you , in your experience, you ask, in the last five years of association with Work on yourself, have you experienced a change? What is it that you would recommend for me? You say, "Here I am, new, But I've heard something about Gurdjieff. What should I do? Continue to live in life? Or should I go to a seminar for ten months and devote my time to all kind of experiences and perhaps even exercises? Should I devote more time to movements if I can? Should I really sit and ponder or meditate? Or should I read ALL AND EVERYTHING ten times instead of three? Or should I pay attention to De Hartman's music? What should I do?" These are the questions I feel you have to ask much and much more. And you can read about it here and there and study,

and use an index, and come to conclusions about Gurdjieff, and see what is in ALL AND EVERYTHING and sit and think, and why like last Thursday was it right to you about Buddha, and the reasons why people went astray. Why did it happen, that they took out of the doctrine of Buddha just a little bit, and not the rest? Why do we take out of Work, in general, just the little bit that you would like to apply, and not the rest? When it is necessary— and Gurdjieff does mention it— to be able to stand the manifestations of others, why do you run away? Why are you constantly full of criticism about others, where it doesn't do you any good, and where the real reason is that you don't want to confront yourself with that what you are, and that you should build within yourself something that you can talk about, and talk to, and that can give you strength. That it is necessary that when you have said a word to someone else that was not entirely right that maybe right after that you should fall on your knees and pray to God to forgive you. We are not, as yet, serious enough about this kind of Work. And I say 'we are not as yet'- it implies that I think you could be. And when that implication is analyzed, what kind of right have I to think that it even could be realized? And maybe I make a mistake. And maybe I just have to take everything as it is, and just let it ride, and leave it all to you, and see what happens without being reminded, and for you to have your meetings and for me not to listen to them, or to become affected, or even interested

enough to try to tell you something about it. Maybe I make the mistake. And I'm sorry if I do. — Turn it over. (Turning of cassette)

~~(turn it over)~~

You see, how does one come to the Barn? Each day, when you ~~live~~ live here, and you, maybe, you come for lunch? How do you come to a meeting like this? Once a Week? When you work at the Barn, Saturday, Sunday, when you come, When you come from far away you come to the Barn, expecting what? What is the kind of answer you want to receive? The question is, have you got a question? Do you expect anything? And when you leave, have you gotten your answer? Is it right for you to be at the Barn? I ask that in silence, thinking about many young people. What is there at the Barn that can help you if you actually want to be helped? I said a little while ago - it doesn't matter if you are ignorant, It does matter if you have no desire to change your ignorance into knowlege. And this is really quite fundamental. If you do come, for what? A little satisfaction of curiosity? Or simply to be able to say that you have been there at lunch? Or even sometimes that you can say, "Yes I've seen that their Mr. Nyland, I've even shaken hands with him." Who the hell cares? What is it to you? If ~~there~~ it is something that really you want, that you feel you can use because you need it, if that you feel discouraged ~~because~~ when you would have to leave the

Barn, if there is something that is perhaps at times wrong with you, in your mind, and then the Barn cannot fulfill a function for you; that still after sometimes being away, that there is a cry that says, "I love you! Can you understand that?" Can you understand reasons I've mentioned many times about drugs and the use of them? How they are in the way for a possible development. And when they are there, that I have to make absolutely sure that nothing of that kind exists here? Because it would prevent you from seeing straight, and it would put in you a certain kind of a substitute, hoping for the best, and you do it all the time when you are lazy. You use your laziness as a substitute. You must be busy in accordance with your energy, in accordance with your health, in accordance with your wish to put your own personality on a certain level, so that level, I would almost say, can be shown to God, and say, "I have done what I could do in accordance with my talents. I have used them, I didn't bury them. I've made many mistakes but I've tried to see, when I did make them, that I would be honest about them, and that then perhaps something in me could have changed, I hope for the better. But here I am, I know I'm not very much, practically nothing. But all I have is such a wish to be able to do something about myself." When you write, when you sit down and look at your day, and write down in a diary, maybe, what is there for you to write? How much do you remember, in honesty, about yourself? When you talk about work, what is

there that you can give, as the knowlege of yourself, of how you were; how perhaps youmcan explain why you were the way you were; Why you beat someone; why you misused a word intentionally; why you were joyful about the discomfort of someone else; why perhaps you were too superficial even to turn arouhd because you happened to step on a cat. Ordinary life, we talk about, and in the midst of that we are reminded . And we cannot be reminded unless at certain times there is a strict desire to be just that regarding God, and not regarding the devil. That at certain times I turn around and face ~~my karma~~ Mecca, instead of my ordinary activities; That at times I turn my face towardd Heaven and I wished that it could be here on Earth; ~~then~~ that I see people, and I say, "There by the grace of the Lord I would go; ~~then~~ that I see myself, and I say, "How much is there still to be done?" But thank God, I can do it, because I have a wish not to sit idly by and cyy my heart out while I sit on a stone and deplore my existence. I get up, I want to walk. I do this or that - simply. And very simple, as I can. And I watch my words, and I see if, perhaps, the words were wrong, and perhaps I should admit that they were wrong, because I wasn't all there, and I forgot myself, and "I'm sorry, I'm sorry, my Lord," I say in prayer, "I've forgotten myself. Even if you told me ten thousand times that I should remember myself, I still cannot do it!" For that one needs strength, help, support, prayer, to ask, to be humble enough to say, "I do need a little support. Have you any extra? Can you

send it my way? I will return it to you - ten thousand fold, if you like. At the present time I ~~would~~ like to borrow a little bit of your salt. Maybe it can help my food, so that I can grow and maybe I can grow and make salt. Who knows? But you know we are a group if we wish to be. We can remember. We must. In my opinion we must. I can say we should, we ought to. It ends up many times: I hope we will. I cannot be too positive. I only hope that we can remember, That at times you really come to justice with yourself, That at times you see that scale, the scale of harmony— All kinds of notes, all kinds of scales, you know— space C and C flat and C sharp; DO RE; the scale of one note, which is a sharp; the scale of seven - OR flats, chords, harmonies, cacaphonies; presentable, not presentable. Stupid. Sometimes tactful - wise, full of enthusiasm, sometimes a little lazy. See it all . It happens on life--in life, all over, Each person represents a little facet of the total possibilities of the manifestations of life in a human being. And you live yours, And someone else lives his or hers, And by the grace of God you don't have to live that, but you ~~have to~~ must live your own, ~~That is~~ because that's your task. It was not asked of you if you were willing to take it, that comes later, when you realize - either take it, or don't. That's up to you. You can still close the door of your own framework, and hide behind it like a screen and no one will touch it, No one will

destroy it. You can keep hidden as long as you wish. The Barn will help you to see a little bit more of yourself, If you ~~can~~ Could be open to that, if you can actually learn the language of the Barn. It is written somewhere. It is written on the roof, on the sides, inside the roof, where the beams and the two by sixes meet. And of course ~~it is~~ IS many, many (taken as fact?) That what you don't know, and for which you need a magician to help you translate ~~it~~ this to remember yourself, That your time will come, that you will die, even you, Nebuchadnezzar. And we tell you, that the time of your life will come to an end at a certain time, and that your time has an end and leaves with you. This time stops; another time starts. And I want to catch up with the other time, and my impatience is such, that during the time-life of this life, I want to learn the language of the Kesdjanian body. That's my aim. To see what I can do at the same time while studying my unconsciousness, That I get salt from the possibilities as a potentiality of conscious behavior. That is the aim that I want to keep in mind when I Work; when I don't Work; when I sit and think and cannot work, When I have to do other things and push Work, ~~Work~~ with a capital W, back, in the background. But I will remember, that as soon as I can, I pledge my promise that I will then remember, ~~that if~~ when the time comes that I will ~~then~~ be ready, that I will keep, as much as I can, the lamps lit.

and not to be overtaken by darkness, That I will be ready when the knock is on the door and ~~that~~ I can say "I come, because I have prepared, by meetings, by behavior forms, by all kinds of ideas that I have allowed in my head and in my heart. I have tried to ~~let~~ have them germinate and become ~~m~~noble for me, like the gases are 'noble' which are not digestable in an unconscious world. I prepare treasures in Heaven, in order for me to find a place to live after I die." What will we say to Gurdjieff? Thank you, Gurdjieff, for having lived and told us the little bit about the truth? Have we, in learning about it, had the proper attitude towards wanting to take in what we can and digest what we could, and then live in accordance with the rules, as prescribed, and to ~~wich~~ which we subscribe, in the direction of becoming a real man? Maybe you could be grateful to Gurdjieff, and then thank the Lord for having sent him to this Earth to clarify many issues of one's inner life.

To Gurdjieff.

We'll play a little bit.

END TAPE

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